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Churches of Christ Salute You with a Herald of Truth: March Report and April Sermons

Herald of Truth

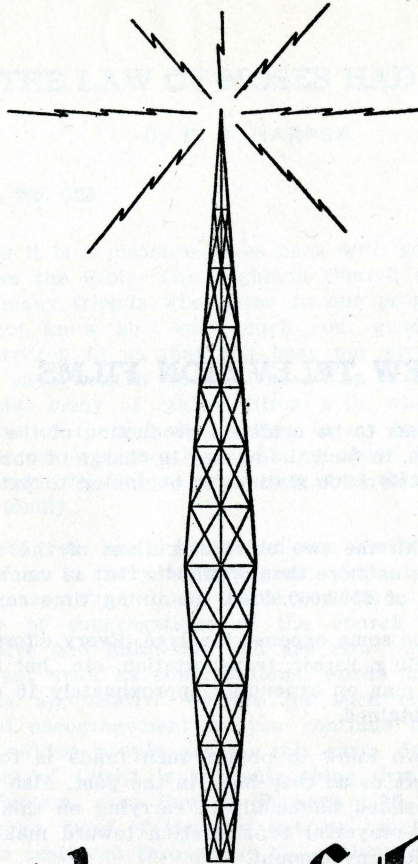
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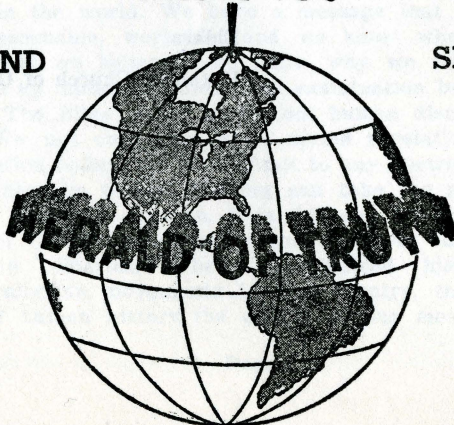


Churches of Christ

THE
SALUTE YOU

MARCH
REPORT AND

APRIL
SERMONS--1958





NEW TELEVISION FILMS

Progress continues to be made on production of the new series of Herald of Truth films. In fact, the agency in charge of obtaining the sustaining time on the television stations is beginning to put the plan into operation.

In a meeting with the two chief executives of the company, they expressed themselves as more than optimistic that as much as **four times** the original amount of \$500,000.00 in sustaining time can be obtained.

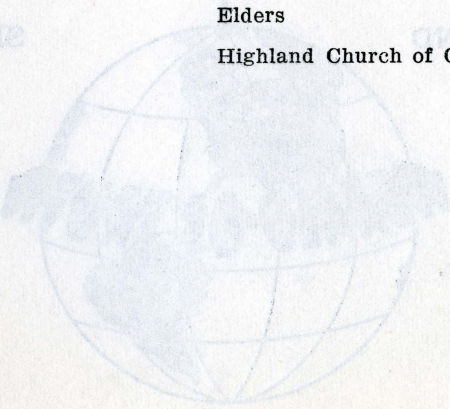
Naturally there is some expense involved. Every effort will be made to conserve on handling, repair, transportation, etc., but it will still be necessary for us to plan on expending approximately 10 percent of the value of the time obtained.

The only way we know to obtain such funds is to ask brethren to continue to support us as they have in the past. Also if you are not now or have not assisted financially in carrying on this work we beg you to give earnest, prayerful consideration toward making at least a special contribution of any amount.

Above all, we request a remembrance in your prayers that we may have wisdom and judgment in broadcasting the gospel by radio and television.

Elders

Highland Church of Christ



WHY THE LAW OF MOSES HAD TO CEASE

By E. R. HARPER

Radio Sermon No. 323

April 6, 1958

My friends it is a pleasure to be back with you for another series of lessons from the Bible. The Highland Church of Christ appreciates so much our many friends who listen to our program and who write us. You do not know how very much your good letters help us. If you haven't written to us that you hear our program why not do it today? If you have written we shall be happy to hear from you again. Your comments, many of which differ with what we say, are appreciated. Some of them I shall notice in my broadcasts these three months. Write us your questions, ask us about your problems, point out to us wherein you feel we are wrong. One thing I promise: I shall answer you kindly.

To those of you, our friends and our brethren, who have made it possible for us to carry on this great work, we at Highland, here in Abilene, Texas, want to to thank you from our hearts. To that great number of congregations of the church of Christ over the nation who have had fellowship and are now having fellowship with us in this great work as congregations, words fail me to express to you how truly appreciative we are for such confidence in us and for such loyal encouragement as you continue to give. Two billion, five hundred million people are on this earth during our generation and the gospel of Christ is the only thing that can bring them to Christ for salvation, says Paul in Romans 1:16. We are, even now, but touching the "hem of the garment" in reaching this vast multitude of people scattered throughout the nations of the earth. We are grateful to our Father in heaven that today, not only in America, but in many lands this gospel is being heard, not by this broadcast alone, but by many other broadcasts and missionaries throughout the world. The church of Christ is one of the fastest growing religious institutions in the world. We have a message that is sensible, understandable, reasonable, workable, and we know where we are going. We know what we believe, we know why we believe it, and it is able to stand up under the most rigid examination by the most learned of this age. The Bible is our guide, not human disciplines nor church traditions. We not only rely upon divine revelation, we demand a divine revelation before we will submit to any doctrine in our religious life. This cannot be wrong. Nothing can take the place of the Bible. God's divine revelation to man. It is this one principle that has made the church of Christ unanswerable and the most outstanding religious movement in America. When unprejudiced historians begin to record the religious movements in this country, they will pen upon the pages of human history the effects of our messages through the

generations past, as the most revolutionizing messages ever to be presented to the religious world. Our Bible plea for unity, our plea for the free-moral agency of man as opposed to the once almost universal theory of total depravity, which theory teaches us that we are born children of the Devil, unable to obey the Lord without some miraculous operation of the Spirit upon our hearts; our opposition to religious division or denominationalism, by which professed Christians are set at variance with each other; and our positive and uncompromising stand for the absolute authority of the Bible, all these have had a profound effect upon the religious leaders of our time. Everywhere meetings are being held in which the religious world is trying to find some way to unity. The doctrine of **total depravity**; born with the curse of spiritual death upon the soul of the **innocent baby**, is fast giving way to the purity of the newly born child and men are being told that they may obey the Lord without some divine, miraculous intervention from heaven. The intelligence of man, as a sensible creation of God, with intellect capable of understanding God's revelation to him, is forcing to the background these superstitious relics brought over from the dark ages. Yes, my good people, the messages from the men of the churches of Christ, the public discussions of these great and vital truths, and the publications in which they have been discussed are positively the foundation for and the reason why such changes have been and are now and will continue to be made. We will never stop until all this superstition in religion which the Dark and Medieval Ages have handed down to us has been completely forgotten and men are brought to know that God has made them intelligent creatures with ability to understand and obey His revelation to them. Men must be brought to the knowledge of that great and vital truth that the gospel of Christ, the New Testament of which our Lord is the Mediator, has been given by which all men are to be saved by Christ through the power of His blood, and that they can understand it!

THE LAW

Today I am beginning the study of the subject: Why the Law of Moses had to Cease. It was a correct understanding of the principles surrounding this question that helped men to see more readily and clearly the basic errors of superstition that beclouded the religious horizon some two hundred years ago in America. If this subject is not intelligently understood the world will continue to grope its way in midnight darkness and come to the end of the journey having failed to obey the gospel of Christ or to submit to His testament instead of that of Moses.

Possibly you may wonder at the statement, "Why it had to cease!" I meant it just that way. If we believe and accept the New Testament and its teachings, the law of Moses had to cease. This I will prove to you if you will but accept your New Testament. It might surprise you to know that it is concerning this belief that I have received some

of the most outstanding letters from listeners to these radio sermons. It is for that reason I selected this question at this time. The Law of Moses had to cease if the New Testament became effective. I would have you to remember that in the discussion of this question I mean no offense to any may who may espouse the opposite position. Another thing I should like to say just here, if I may: I do not mean to cast any reflection upon my good friends who are followers of Moses and his kinsmen in the flesh. I hold them in high esteem and among them I have some of my very best friends. From the standpoint of a Gentile, one who believes and accepts the Christ as the promised Messiah of the Old Testament Scriptures, I therefore would enjoy telling them and my Gentile friends why we believe the Law of Moses had to cease. I will undertake this humbly, kindly, yet with the positive conviction that I am right in my conclusions, believing as I do that Christ is the Son of God, the Saviour of the world. All now will understand and no one will feel unkindly toward me. After all friends, isn't that all any man can do?

TO WHOM GIVEN?

The first thing to which I would call your attention is: The Law of Moses was given to the Jew only. No Gentile was ever under the law given by Moses. If you had been a Gentile during the time of Moses you would not have been subject to this law as a Gentile. Had you ever thought of this? Here is a Gentile preacher, in a Gentile pulpit, preaching to a Gentile audience, trying to bind upon them the old Law of Moses. Think that over and it will open your eyes that you may see what I mean. In Deuteronomy 5:1-3 Moses says to the children of Israel, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them. The Lord our God made a covenant with us in Horeb (this is Mt. Sinai). The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Moses had just lead them out of Egyptian bondage, across the Red Sea, and to the foot of Mt. Sinai where God gave to him the Law of Moses, called the Ten Commandments written in ordinances. Now says he to them, it was made to us who are here alive this day. The Ten Commandments as a Ten Commandment Law was never given to anyone except those present there that day and it was to be to them "throughout their generation" (Genesis 17:7). Their "generation" as meant here ceased with the ending of this covenant or law. You and I who are Gentiles were positively not included in this law here given by Moses.

WHY GIVEN?

In Galatians 3:19 Paul asks this question, "Wherefore then serveth the law?" He had just explained to them in verse 18 that "the inheritance" did not come by the law but by promise and then asked,

"Wherefore then serveth the law? It was added because of transgression."

HOW LONG TO LAST?

The next part of this verse shows how long this law added because of transgression should last. Said Paul, "Till the seed should come to whom the promise was made." In verse 16 Paul declares Christ to be that seed. Hence this law given by Moses wasn't to last always; it was to cease when Christ, the seed, should come. My good friends, to deny this or to reject this is to deny and reject the words of inspiration as penned by Paul, an apostle of the Lord. Now when Christ came you may begin to look for the ending of this law "ordained by angels in the hand of a mediator," Moses, God's great law-giver. Volumes have been written to show it did not end then but the word "till" shows it could not last beyond the time included in this adverb of time.

IT ENDS ON THE CROSS

Paul in Colosians 2:14 says concerning this law, "Blotting out the hand-writing contained in ordinances that was against us, which was contrary to us, and took it out of the way nailing it to the cross." This was the Law of Moses we see in Ephesians 2:12-15 and II Corinthians 3:7. Here that which was "contained in ordinances" was the "law of commandments" the "ten commandments," and that was the Law of Moses that served as the "middle wall of partition" between the Jew and the Gentile, Ephesians 2:14. It was nailed to the cross, it was taken out of the way. This is the testimony of the Holy Spirit through the apostle Paul.

WHY IT HAD TO END

There must be a reason why Paul said this law was given until the Seed, which was Christ, should come. In this discussion I will show you many reasons why this law must cease and not one of them can be answered nor set aside without destroying all hopes of man's salvation. Yes, this law was destined to cease!

1. This law had to cease because of the nature of the Ten Commandments, many of them. Much of the Ten Commandment Law, as it is so often referred to, dealt only with the overt act of man and did not take into consideration the intents and purposes of the heart. If the act was not committed then no penalty was inflicted. Such a law must cease because the law of Christ was to deal with the heart of man, which took under consideration his purposes, his intentions, his desires, and his aims in all matters regardless of his ability to carry them out. For instance, the Ten Commandments said "Thou shalt not kill." Now if a man did not kill, though he had it in his heart to kill, he did not violate this part of the law, and hence went free, so far as the law was concerned. There had to be a law that would deal with the intents of the heart of man and not just with his outward actions. Hence, in this new law or covenant, the Lord

controls the purposes of the heart. In I John 3:15 the writer says, "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Under this new law, the law of Christ, man is condemned as a murderer who hates his brother. It is counted against him for the act itself. The law of Christ goes deeper than that of Moses in such matters. It includes both the purposes and the acts of man in all things. Under the law of Christ one need not commit the act, only the desire must be present in the heart. The law of Christ deals with the purposes of the heart before the act is ever committed. Such is not the nature of the commands in Exodus 20: verses 13, 14, 15, 16 and 17. In these verses, as in the command "thou shalt not kill," the physical acts were required to be carried out before the person under the Ten Commandments was guilty. Not so under the new covenant or law of Christ. One is condemned in this when that desire to steal, for instance, takes root in his heart. Christianity is a system of religion that deals with the heart first, regardless of the act being performed (Matthew 5:27,28 and Hebrews 4:12).

One is condemned under the religion of Christ when the act is perfected in the heart, though it is never carried out. Not so under the law of Moses or the Ten Commandments with reference to these physical acts just mentioned; the physical action had to take place. This is why the law of Christ, John 1:17, is so much superior to that of Moses; it deals with the desires of the heart in all things and at all times first, while that of Moses dealt in such as these above, only with the physical acts. Yes, such a law as dealt with the overt acts only and left out the intents of the heart was destined to cease, for the heart of man was to be cleansed from all such desires or man would be condemned. But one is ready to say, Brother Harper, Paul says in Romans 7:14, "We know the law is spiritual," therefore it deals first with the "spirit or intents of one's heart." No, this is not what is meant by Paul's statement. He simply means that there was nothing wrong with the law. It was holy, good, and right in its requirements. That it was man who is carnal and sinful, not the law, but even at this, it is an evident fact that these commandments I have discussed in the Ten Commandments dealt with only the committing of the acts. Here is one place it was weak, though "spiritual." Were they not committed, then the Law of Moses could not inflict punishment, it was powerless to act in such instances.

CONCLUSION

Thus we have found that the Law of Moses was given only to the Jews, never to the Gentiles, that it was to last only till the coming of Christ, and that finally it was done away and nailed to the cross. In discussing the reasons why it must cease we have found thus far that it did not, in all matters, deal with the intents and purposes of the heart, only with the overt acts of man. Since the Law of

Christ was to be a law dealing with the cleansing of the heart then it became necessary that the former law be fulfilled and done away that the law of the heart might prevail by which man could be forgiven of his sins, for even the unholy desires and intents of his heart could hold him guilty before God. Be listening at this time next Lord's day when I will discuss with you many things that are fundamental, important, and that make it absolutely essential that the Law of Moses be done away.

May you come today submitting to Christ instead of Moses, believing in Christ, Hebrew 11:6; repenting of your sins, Acts 21:30; confessing Him before men, Romans 10:9; and be baptized for the remission of your sins, that you may be saved, Acts 2:38 and Mark 16:16. May the Lord bless you and keep you is my prayer in His holy name.

MARRIED TO CHRIST OR MOSES--WHICH?

WHY THE LAW OF MOSES HAD TO CEASE—NO. 2

By E. R. HARPER

Radio Sermon No. 324

April 13, 1958

My good friends, you do not know the joy it brings to my heart to visit with you again while on time's side of eternity and to bring to you another lesson from the word of God. I appreciate every letter and card; every word of encouragement from you; even your letters of criticism as well as praise. It does us good as we go across the nation and meet people whom we have baptized with our own hands; people we have buried with the Lord and that we have raised up from the waters of baptism in the likeness of the glorious resurrection of our Lord as the Bible teaches us to do (Romans 6:3-5; Colossians 1:12). Not too long ago I was in a little Tennessee town and stopped at a filling station to inquire concerning the location of the church building. The man gave me the information and as I turned to walk out he said, "Isn't this Brother Harper?" He said, "Brother Harper, 24 years ago you baptized me." All over the nation I meet them. Some of you listening to me now I have baptized as the direct result of your having heard the gospel over this program. I think of the number of preachers who are now preaching the gospel of Christ because they have heard Brethren Willeford, Nichols, and others who have been with us in this effort. You who have helped us carry this work on for our Lord and His cause we want you to feel in your hearts the same joy that is in ours for without your help it could never have been done. You have made it possible and in the great day of judgment when our Master is rewarding His servants He will bestow

upon you as great rewards for your part in making this possible as He will upon those who have preached the gospel and baptized the lost. In the work of our Lord there are no "big and little men"; we are all one in Christ. He loves us alike and He rewards all alike according to our ability. So remember that your part in this great work humbles those of us who carry it on, for we are never unmindful of your sacrifices through which we have this privilege. Instead of it making us puffed up with pride it brings us to our knees in prayerful, heartfelt thanks that we are thought worthy of your continued fellowship. Write us today for these lessons and for the correspondence courses in the study of the Bible. Thousands are taking them and from this study scores are becoming submissive to the Lord and His teachings.

But enough just now and to the study of our lesson. I invite your attention for the next few minutes. Among my letters this suggestion has been made to me concerning the Law of Moses, that it is divided into two parts, namely: The "moral" and the "ceremonial" law. Now no such terms are used in the Bible to so designate the law. By this they hope to include and retain the Ten Commandments for say they, "This is the Moral Law and it is still binding." It is a frequent thing to hear people say and to receive letters stating that man can be saved by keeping the Ten Commandments, that this is their religion. Now I do not mean to belittle the Law of Moses nor to hurt the feelings of the most sensitive hearer, but I say this to you: you may keep the Ten Commandments and be lost for they are not the way of salvation today. We today must come by the cross of Calvary and there was no cross of Calvary, no precious blood of the Lamb in the Ten Commandments. We get beside ourselves sometimes and say things we surely do not mean. That man can be saved and violate the "moral code" of the Ten Commandments is not true of course but as pointed out in our former lesson some of the Ten Commandments did not go far enough, hence had to give way to that which went deeper, went into the very thoughts, intents, and desires of the human heart. This the new law, that of Christ, does.

THE TEN COMMANDMENTS CEASED AS SUCH

That you may know the part you called the "moral law," the Ten Commandments, was done away and as such is no longer binding I now give you a passage that cannot be refuted. No man has ever succeeded in answering it and none will ever for it is too plain. Paul in Romans 7:1-4 has this to say, "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is freed from

that law; so that she is no adulteress, though she be married to another man." Now notice the lesson he draws from this illustration. "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." I know the objection is raised that this is the "ceremonial part of the law" and does not include the "Ten Commandments." If I can show you who believe such that it does include the Ten Commandments, will you give it up? Now will you? Whatever this law is, Paul says they became dead to it; he shows we are freed from it. There is no misunderstanding this. Our only obligation now is to find if this includes the law that contains the Ten Commandments. Read with me now in this same chapter, this time verses 5-7. Here Paul says, "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit; and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, *thou shalt not covet*." Ladies and gentlemen, the law Paul was talking about, the law from which he said we were freed and delivered, to which he said we are now dead, included that part of it that said, "Thou shalt not covet" and that is found in Exodus, chapter 20 and verse 17 of the Ten Commandments. The Law of Moses contained both ceremonies and moral principles of course but it took both to constitute the Law of Moses and when the Lord freed us from this law He freed us from the entirety of it that His law might go deeper, even to the very thoughts and intents of the heart (Hebrews 4:12).

VERSES ANALYZED

Let us now analyze these verses to see why we must be freed from this law. (1) First Paul shows we are not to have two husbands at one time; that is adultery. In this illustration, Moses and his law would constitute the first husband; Christ and His law would constitute the second. Now in order that we not be living in and guilty of spiritual adultery by living with both Moses and Christ at the same time, which would condemn us, it became necessary that the first husband, Moses and his law die that we be married to Christ. So long as the Law of Moses, which law here included the Ten Commandments, existed they could not be married to Christ! Therefore, they must be freed from the law of Moses to be married to Christ to avoid living in spiritual adultery. This can't be answered because the Spirit is its author, as penned by Paul. (2) Secondly, we had to be freed from the Law of Moses, said Paul, that we should "bring forth fruit unto God"; that is, fruit by Jesus Christ unto the Father. All who go back under the law which contains the Ten Commandments are not, nor can they, according to Paul, "bring forth fruit unto God

by Christ." Christ says plainly in John 15:1-7 that every branch that bears not fruit is taken away. You bear no fruit unto God by Jesus Christ in trying to keep the Ten Commandments, says Paul. Hence, that law must cease or man is lost. Remember, Paul was including that part of the law which said, "Thou shalt not covet."

THE PRIESTHOOD CHANGED

My good people, those of you who are striving to keep the Law of Moses, here is another unanswerable argument as to the necessity of changing the Law of Moses. Paul in Hebrews 7:11,12 has this to say, "If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchizedek and not after the order of Aaron?" Now friends, listen to verse 12, "For the priesthood being changed there is made of necessity a change also of the law."

This law had to change; it had to cease, because its priesthood had been set aside and another priest had taken its place. The Law of Moses was made to fit into an earthly priesthood, with earthly priests who died and others had to take their places. Not so with Christ. His would never change (Hebrews 7:17), for here the writer says, "Thou art a priest forever." A law to meet the needs and demands of a priest that would never die, who could bring perfection, who could save to the uttermost (Hebrews 7:25), who could make the comers thereto perfect (Hebrews 7:19) had to be given. Two laws that were not alike that governed two priesthoods could not be permitted to exist at the same time to the same people any more than a woman would be permitted to live with two men, with two laws, at the same time." The Law of Moses had to cease because perfection was not by it (Hebrews 7:11); it could not "make the comers thereunto perfect" (Hebrews 10:1). We are made perfect only in the priesthood of Christ Jesus, washed in His blood and not that of the blood of bulls and goats, as plainly stated in Hebrews 10:4 and I John 1:7-9.

THE PROMISE NOT BY THE LAW

Paul, in discussing the Law of Moses in Galatians 3:16-19 has this to say. I beg of you to listen, for again here is an unanswerable argument, especially to those who claim to believe and who accept the New Testament teachings. Beginning with verse 16 we read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Now listen to Paul's question to them after this discussion, "Wherefore then serveth the law?"

That is the question I ask you today: Why do we today want to serve the Law? I want the promise made to Abraham in the long ago that should come to the world by his seed, which Paul declares to be the Christ. Since that promise cannot come by the law of Moses then that law must cease. If it ceases not we die without that promise. Remember Paul makes the Ten Commandments a part of this law for he said in Romans 7:7, "I had not known lust, except the law had said, Thou shalt not covet" and that is a part of the Ten Commandments. My good friends, we are under Christ, not Moses. Of course, man is not permitted to steal, commit murder, covet and all this but the reason is not because it is a part of the Ten Commandments, but because this new law that has been made to meet the demands of this perfect priesthood of Christ has gone deeper than ever the Ten Commandments did; it governs and legislates against even the thoughts, intents, purposes, and desires of the heart, demanding that they be pure or man is lost. This of course forbids us to steal, to murder, or to covet but we refrain from all such because this new priesthood of Christ is a priesthood that cleanses the soul, the heart, yea the very mind of man and holds man responsible, of course, for every overt act of his! Nothing has ever been known comparable to this wonderful, this perfect, this everlasting and unchanging priesthood of Christ! No wonder we are dead to the law, every phase of it, and are under the perfect law of liberty, which law was inaugurated by this perfect priest, Christ our Lord (James 4:12; James 1:15). This cannot be answered my friends and I pray you not to cast it aside, but study it to see if I am preaching to you the truth. You can't afford not to enjoy the promises of God, made to Abraham through Christ and Paul says that can't be had by the law and then asked them, "Wherefore then keepest thou the law?" I would have you remember this.

THE STRENGTH OF A CHURCH

Friends, no church, no religion is stronger than its priesthood. If its priesthood be in error or be wrong, the church is wrong. If the way to reach the priest is wrong, the religion is vain. We must have the right priesthood, which is that of Christ only, and we must have the right way to reach that priest, the Christ. We must remember that it is the priest who makes "reconciliation for the sins of the people" (Hebrews 2:17). If we were under the law of Moses and the law of Christ, we would have two priesthoods at the same time; one the Aaronic priesthood, that could not "save to the uttermost," and that of Christ, one that could (Hebrews 7:25). One that could not make the "comers thereunto perfect" (Hebrews 10:1). and one that could. One that had to keep changing high priests because of death (Hebrews 7:23) and the one that never changed because Christ dies no more and continueth forever (Hebrews 7:24). One priesthood, the Aaronic, would be making sacrifices every year for the sins of the people (Hebrews 10:3) because that law, says the writer of Hebrews in chapter 7 and verse 19, "made nothing

perfect." But the priesthood of Christ is a perfect priesthood and by it sins may be forgiven, for in Hebrews 10:14-18 we have this reading, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sins." That this refers to Christ you have but to read verses 7 through 10 and verses 19,20 of this same chapter, where in verse 10 we read, "By which will we are sanctified through the offering of the body of Jesus Christ once for all." The quotation just given from verses 16-18 is the prophecy of Jeremiah 31:31-35. That this is a new covenant; that it is not the covenant given by Moses to Israel cannot be denied. Jeremiah just says, "Behold the days come, saith Jehovah (remember now, this is Jehovah speaking through Jeremiah) that I will make a new covenant with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of Egypt." It is in this new covenant, under this new priesthood of Christ, and this one only that "sins and iniquities" could be forgiven, to the extent he "would remember them against them no more forever." Under the law of Moses an offering was made for sins very year, but under this new law, for the priesthood of Christ, only one offering was made for sins and now they are forgiven and remembered no more. Think you that I, a Gentile, want any part of the Law of Moses or the Aaronic priesthood when I can come to the perfect priesthood of Christ, under a "perfect law of liberty" (James 1:25) and have my sins so completely forgiven that they will never be remembered against me, forever? Yes, this imperfect priesthood, that could not blot out the remembrance of sins forever, could not have a perfect law. That was the priesthood of the Ten Commandments. The Ten Commandments could not be perfect with an imperfect priesthood. The Ten Commandments were as imperfect as was their priesthood. We had to have a priesthood and a law that dealt first of all in everything, with the purposes of the heart, for this new covenant, this new law, this new priesthood was to cleanse the heart! This, of course, forbids the overt acts of man, it goes deeper than do parts of the Ten Commandments. Yes, my friends, that law—all of it—had to cease before we could have the priesthood of Christ and by it enjoy the blessings of Christ our Lord. Under this new law, under the priesthood of Christ we are commanded to repent and be baptized every one of us in the name of Jesus Christ for the remission of sins (Acts 2:38). We are commanded to be buried with Christ in baptism and to rise from this burial to walk in newness of life (Romans 6:3-5). This perfect priest, Christ our Lord, said in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Since He it is who made the sacrifice once and for all; since He is the one that will blot out our sins and our iniquities and remem-

YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

City	Station	KC	Time	City	Station	KC	Time	City	Station	KC	Time
AFRICA: Fr. Morocco	AFRS			INDIANA: Portland	WPGW	1440	12:30 p.m.	Tulsa	KTUL	1430	8:30 a.m.
ALASKA: Anchorage	KFQD	730		IOWA: Sioux City	KSCJ	1360	10:30 p.m.	Wewoka	KWSH	1260	1:30 p.m.
Fairbanks	KFRB	900	5:30 p.m.	KNTKY: Hopkinsville	WKOA	1230	7:15 a.m.	ORGEON: Coquille	KWRO	1450	1:30 p.m.
ALABAMA: Anniston	WHMA	1450	1:30 p.m.	Mayfield	WKIM	1050	2:30 p.m.	Redmond	KJUN	1240	3:30 p.m.
Auburn	WAUD	1230	1:30 p.m.	LA: New Iberia	KANE	1240	1:30 p.m.	PA.: Johnstown	WCRO	1230	8:00 a.m.
Calera	WBYE	1370	9:30 a.m.	Monroe	KMLB	1440	10:00 p.m.	Phillipsburg	WPHB	1260	9:00 a.m.
Clanton	WKLF	980		Shreveport	KRMD	1340	1:30 p.m.	State College	WMAJ	1450	9:00 a.m.
Cullman	WKDL	1340	8:00 a.m.	MAINE: Bangor	WABI	910	9:00 p.m.	Wilkes-Barre	WILK	980	7:30 a.m.
Dothan	WOOF	560	12:15 p.m.	Portland	WJOR	1490	11:00 a.m.	PHILIPPINE ISL.: Manila	DZPI	800	8:00 a.m.
Flomaton	WTCB	990	8:30 a.m.	MD.: Hagerstown	WJEJ	1240	2:30 p.m.	S. CAR.: Charleston	WHAN	1340	2:30 p.m.
Florence	WOWL	1240	1:00 p.m.	MASS.: Newburyport	WNAP	1470	1:30 p.m.	Columbia	WCOS	1400	7:30 p.m.
Huntsville	WHBS	1550	7:15 a.m.	MICHIGAN: Bay City	WBCM	1440	2:30 p.m.	Florence	WJMX	970	2:30 p.m.
Montgomery	WAPX	1600	1:30 p.m.	Detroit	WXYZ	1270	5:30 p.m.	Sumter	WSSC	1240	2:30 p.m.
Talladega	WHTB	1240	7:30 p.m.	Flint	WTAC	600	9:00 a.m.	SOUTH DAKOTA: Huron	KIJV	1340	9:15 a.m.
			(Saturday)	Ludington	WKLA	1450	1:30 p.m.	TENN: Centerville	WHLP	1570	7:30 a.m.
ARIZONA: Flagstaff	KCLS	1360	8:00 a.m.	Muskegon	WKBB	850	6:30 p.m.	Jackson	WJTS	1390	6:00 p.m.
Show Low	KVWM	1050	4:30 p.m.	Port Huron	WTTH	1380	1:30 p.m.	Johnson City	WETB	790	1:30 p.m.
Bisbee	KSUN	1260	9:00 a.m.	MINNESOTA: Mankato	KTOE	1420	6:30 p.m.	Knoxville	WBIR	1240	5:00 p.m.
ARKANSAS: El Dorado	KDMS	1290	1:00 p.m.	Montevideo	KDMA	1450	2:00 p.m.	McMinnville	WBMC	960	1:30 p.m.
Fort Smith	KFSA	950	9:00 p.m.	MISS.: Centerville	WGLC	1580	8:00 a.m.	Memphis	WHHM	1340	6:45 p.m.
Little Rock	KLRA	1010	7:05 p.m.	Jackson	WJDX	620	8:30 p.m.	Nashville	WSIX	980	4:30 p.m.
McGehee	KVSA	1220	9:00 a.m.	Laurel	WLAU	1490	8:30 p.m.	Oak Ridge	WOKE	1290	9:00 a.m.
Paragould	KDRS	1490	7:00 p.m.	McComb	WHNY	1250	1:30 p.m.	Lexington	WDXL	1490	1:00 p.m.
			(Saturday)	MO.: Cape Girardeau	KFVS	960	8:30 p.m.	TEXAS: Abilene	KRBC	1470	8:15 a.m.
Springdale	KBRS	1340	6:00 p.m.	Kansas City	KCMO	810	8:30 a.m.	Beaumont	KFDM	560	1:30 p.m.
BERMUDA: Pembroke	ZBM	1235	1:30 p.m.	Poplar Bluff	KWOC	930	4:30 p.m.	Big Spring	KBST	1490	1:30 p.m.
CALIFORNIA: Alturas	KCNO	570	9:30 a.m.	Rolla	KTTR	1490	8:45 a.m.	Corpus Christi	KEYS	1440	8:00 a.m.
Blythe	KYOR	1450		Salem	KSMO	1340	8:30 p.m.	Dallas	WFDA	570	1:30 p.m.
Indio	KREO	1400		Springfield	KWTO	560	1:30 p.m.	Fort Worth	WBAP	570	1:30 p.m.
Los Angeles	KABC	790	3:30 p.m.	MONTANA: Bozeman	KBMN	1450	7:45 a.m.	Graham	KSWA	1330	4:30 p.m.
Porterville	KTIP	1450	3:30 p.m.	NEBRASKA: O'Neill	KVHC	1400	8:00 a.m.	Longview	KFRO	1370	1:30 p.m.
San Francisco	KGO	810	3:30 p.m.	Scottsbluff	KNEB	960	8:00 a.m.	Midland	KCRS	550	1:30 p.m.
CANADA: Toronto	CKEY	580	9:15 a.m.	N. MEX.: Las Vegas	KFUN	1230	4:30 p.m.	Perryton	KEYE	1400	8:15 a.m.
Winnipeg	CKY	580	11:30 p.m.	Raton	KRTN	1400	4:30 p.m.	San Angelo	KGKL	960	1:30 p.m.
Weyburn, Sask.	CFSL			NEW YORK: Massena	WMSA	1340	10:00 a.m.	San Antonio	KMAC	630	11:30 a.m.
CANAL ZONE: Panama	HOL	760	6:00 p.m.	New York	WABC	770	2:30 p.m.	UTAH: Provo	KIXX		
			(Saturday)	Poughkeepsie	WKIP	1450	1:00 p.m.	VA.: Fredericksburg	WFVA	1230	12:30 p.m.
COLORADO: Denver	KOSI	630	8:30 a.m.	Rochester	WVET	1280	10:30 p.m.	WASHINGTON: Seattle	KVI	570	4:00 p.m.
FLORIDA: Gainesville	WGGG	1230	2:30 p.m.	N. CAR.: Asheville	WLOS	1380	2:30 p.m.	Walla Walla	KTEL	1490	3:30 p.m.
Jacksonville	WZOK	1320	9:00 a.m.	Durham	WTKI	1310	2:00 p.m.	Omak	KOMW	680	9:15 a.m.
Miami	WMIE	560	5:30 p.m.	Fayetteville	WFLB	1490	2:30 p.m.	Wenatchee	KUEN	1410	10:15 a.m.
Milton	WEBY	1330	2:00 p.m.	N. DAKOTA: Fargo	KJGO	790	1:30 p.m.	W. VA.: New Martinsville	WETZ	1330	1:00 p.m.
Tampa-St. Ptsrbg	WSUN	620	2:30 p.m.	Grand Forks	KILO	1060	1:00 p.m.	Parkersburg	WCOM	1230	5:30 p.m.
Ft. Walton Beach	WFBS	950	12:30 p.m.	OHIO: East Liverpool	WOHI	1490	6:30 p.m.	Wheeling	WKWK	1400	9:00 p.m.
GEORGIA: Albany	WALB	1500	2:30 p.m.	Youngstown	WBBW	1240	8:30 a.m.	WISCONSIN: Green Bay	WDUZ	1400	1:30 p.m.
Brunswick	WGIG	1440	6:30 p.m.	Toledo	WSPD	1370	9:30 a.m.	La Crosse	WKTY	580	10:00 p.m.
Macon	WNEX	1400	2:30 p.m.	OKLAHOMA: Ardmore	KVSO	1240	1:30 p.m.	Madison	WIBA	1330	8:00 a.m.
Valdosta	WGOV	950	2:30 p.m.	Elk City	KASA	1240	1:30 p.m.	Oshkosh	WOSH	1490	1:30 p.m.
Rome	WLAQ	1410	2:30 p.m.	Enid	KCRC	1390	1:30 p.m.	Wausau	WSAU	1400	9:00 a.m.
HAWAII: Honolulu	KAHM	870	9:30 a.m.	Lawton	KWSO	1380	4:30 p.m.	WYOMING: Casper	KSPR	1470	9:15 p.m.
IDAHO: Idaho Falls	KID	590	8:00 a.m.	Muskogee	KBIX	1490	1:30 p.m.	Cheyenne	KFBC	710	4:30 p.m.
Jerome	KART	1400	8:30 a.m.	Pauls Valley	KVLH	1470	2:00 p.m.	Douglas	KWIV	1050	
Rupert	KAYT	970						Thermopolis	KTHE	1240	5:00 p.m.
ILLINOIS: Chicago	WLS	890	1:30 p.m.					This list not 100% correct due to frequent changes			
Macomb	WKAI	1510	9:15 a.m.					All Times Are Sunday Unless Otherwise Indicated			

ber them against us no more forever; do you not think it wise to do what He and His apostles have commanded us to do and trust the rest of it to Him who is able to save us to the uttermost? Refuse to obey Him if you must; go back to the law of Moses if you will; try to be saved by an imperfect law, which law included the Ten Commandments, under an imperfect priesthood, with animal blood only, if that is your determination. But I beg of you to do what Christ commands, give up that which is imperfect, that cannot save you to the uttermost, and trust Christ, our perfect priest and Savior, all the way. These are the things for which churches of Christ are pleading. They just can't be wrong. These truths will stand while the ages continue to roll. Obey Him now while you and yours have an opportunity. May the Lord bless you and keep you until you have made up your mind to obey your blessed Lord's commands, is my prayer in His holy name.

THE LAW OF SIN AND DEATH

By E. R. HARPER

Radio Sermon No. 325

April 20, 1958

My good friends, I am bringing to you a lesson that I feel is of such vital importance that I trust you will be kind enough to listen to the end. If you have tuned in for the first time to this program, will you remain with us in the study of the Bible? When it is over will you sit down and write us a letter or a card? We always appreciate hearing from you. It is like a visit with our friends. Now before we begin the study of the subject, "The Law of Sin and Death," may I ask you this question to better get before you the importance of the issue I am to discuss with you? Suppose you were sick unto death and up until the time of your illness there was no known cure for it. All before you died without any hope of its permanent cure in their lifetime. Then suddenly someone finds a remedy for the disease that was unto death. Would you rejoice that a cure had been found and that you could be freed from that law of death? Just how much care would you take to find that cure, that remedy that could free you from such a dreaded disease? Suppose man had found a remedy that could not effect a permanent cure but by repeated medication relief could be obtained for one year and suddenly the announcement is made, "We have found that which will free you entirely from this disease unto death." What would you do about it? Would you continue to use the old remedy which was known to not cure and still held you under the curse of death, or would you use the new remedy to effect the cure? What would you do for your life?

MAN CURSED BY SIN

This is to some degree a picture of man before Christ came into the world to take His place upon a cross to become sin for man that

he might be cured. In the beginning of time when God had created the earth and all things therein and said, "Let us make man in our own image" (Genesis 1:26) and man was created in the likeness of God, he was innocent. No sin had ever been committed on earth. Man stood free from every sin and in perfect fellowship with his Creator. He was given a law, one that he did not misunderstand. In Genesis 2:17 God said to him, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here is the beginning of that law of sin and death. They had a law; to violate it was to disobey God; to disobey God was to sin, for in I John 3:4 the apostle says, "For sin is the transgression of the law," and in his second epistle, verse 9, he says, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Now in Genesis 3:1-6 is the story of the fall of man. The serpent beguiled, deceived Mother Eve and she violated God's law and enticed her husband to do so. In verse 6, we read, "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desired to make one wise she took of the fruit thereof, and did eat; and she gave also to her husband with her, and he did eat." Here sin entered the world with its tragic results. Man was cut off from the tree of life lest he live forever, for said Jehovah in Genesis 3:22,23, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore Jehovah God sent him forth from the garden of Eden." Two things happened in this act: first, Man sinned and was separated from God who is holy and who can fellowship no sin; hence became a lost man in need of salvation from sin; Secondly, Man inherited physical death, for death results from sin. Both spiritual and physical death are the results of man's sin. To show that this is true, I invite your attention to Paul's letter to the Roman church in Romans, chapter 5, verses 12-19, where in part we read, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For if through the offense of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many, and not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of man's offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In connection with this that we not be mistaken as to whom Paul refers concerning him who is the cause of this death, I read to you from I Corinthians 15:21,22. Here Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die,

even so in Christ Jesus shall all be made alive." That Paul is discussing both Adam and Christ in the Roman letter and in his letter to Corinth, there can be no question. That both spiritual death and physical death are here intended there can be no doubt for each is mentioned. Time forbids that I take you on an extended journey through the Old Testament sacrifices, the offering of the lambs which offerings were symbolic of the final sacrifice of Christ, the Lamb of God by whose blood our sins were to be washed away. Abel, in the very morning of time, the sunrise of man's existence, after man had been driven from the Garden of Eden, we find offering the "firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel's offering" and rejected that of Cain. Here was in a beautiful symbol or type the promised redemption of mankind through the eternal sacrifice of our Lord. When Abraham (Genesis 22) took his son upon the mount and bound him ready to offer him a sacrifice to the Lord, the Lord stayed the hand, stopped the knife, and saved the life of this precious son and there stood the sacrifice that Abraham was to offer instead of his son. Here is one of the most beautiful, to me, of all substitute offerings and sacrifices in all the Bible, typifying the Christ as our substitute, taking our place in death. The ram became a substitute for Isaac; he died in Isaac's stead and freed him from the bands that held him fast to the altar; this act of substitution let him live to bless the world as the promised seed of Abraham through which our sacrifice should come. Just as the ram freed him from death, just so Christ is to free us from this law of death that is upon us as the result of sin's having entered the world. On we could trace these sacrifices. We could take you through the slaying of the sacrifice that was taken by the high priest into the Most Holy Place to be offered for the sins of the people. Each time we could see in type the precious Lamb of God being prepared as a sacrifice and then behold Him by faith hanging upon the Cross of Calvary, the sacrifice for our sins today. It is little wonder that the prophet Isaiah was made to cry out as he did in chapter 53 as he was enabled to pull back the curtain of the future and see the Christ "despised and rejected of man; a man full of sorrows and acquainted with grief." He saw Him as a "Lamb, brought to the slaughter" and watched Him as He was "wounded, bruised, chastened, afflicted, by whose stripes we are healed and upon whom was laid the transgression—the sins of the people" and beheld this Lamb slain for His people until they had taken Him down from the cross and He made His "grave with the wicked," and with the rich in His death, a man who had "done no violence" but humbly, willingly and joyfully took our place on that cross as our substitute for sin; became our sin bearer. As I bring this lesson to you I want to think that to some degree I can enter into this joyous feeling that must have been the experience of John on the isle of Patmos that day when the Spirit let him see the victory of God's saints over the beast that had made war against them as he wrote in Revelation 17:14, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they that are with him are called,

and chosen, and faithful." He was not only rejoicing because he was "Lord of lords and King of kings" but he was the "Lamb of God" to which he referred in Revelation 13:8 as I am sure his mind was allowed to go back to the morning of time when the first sacrifice was offered picturing as it did, down the ages, the coming of the Lamb of God to take away our sins as he referred to Him in Revelation 13:8 as "the Lamb slain from the foundation of the world." Slain how? In purpose, in symbols, in types, and in shadows, but now in reality.

I now wish to discuss with you the question, Why was this sacrifice of Christ so necessary? Why could not the Ten Commandments Law suffice for the sins of the people? If you today can be saved by keeping the Ten Commandments, then the death of Christ is and was in vain. His death on the cross, correctly understood, should forever prove to you that no man can be saved by the keeping of the Ten Commandments. Not only that but it should show to us that no law, no code of morals could be given by which man could be saved in the perfect keeping of them apart from Christ as our substitute, our sin bearer, our sacrifice. This one argument alone forever destroys all contentions that man is under the Old Testament in any fashion if we accept Christ as our High Priest, our Sacrifice for our sins. Time will not admit of further discussion on this point. Please study it for yourselves and you will see you have to come this side of Calvary for your plan of salvation. But why did Christ have to die?

THE LAW OF SIN AND DEATH

In Ezekiel 18:20 the prophet said, "The soul that sinneth it shall die." Here, as in Genesis 2:17 where God said, "In the day thou eatest thereof thou shalt surely die," the prophet says in words too plain to be misunderstood, "The soul that sinneth it shall die." Again we have stated the law of sin and death. No sin can be forgiven without the penalty of death. Death is the inevitable penalty for sin. There is no other remedy. To show you this is true in our age, Paul says in Romans 6:21, also verse 23, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death," and verse 23, "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Since death is the inevitable penalty for sin then we must find a way to free us from the law of sin and death. That there was and is such a law I now read to you from Romans 8:1,2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Here Paul specifically

states that there is a "law of sin and death" from which man had to be freed.

BLOOD OF ANIMALS

The Law of Moses had to cease because it had only the blood of animals to dedicate it and we read plainly in Hebrews 10:4, "For it is not possible that the blood of bulls and of goats should take away sins." Now since the Law of Moses, yea the Ten Commandments, had only the blood of bulls and goats, my good people, it could never take away sins. Something had to be found that could take away the sins of man; that could forgive them and remember them against us no more forever. Moses could not do that, the blood of his covenant could not do that, the high priest of that law could not do that. So long then as that law of animal sacrifices lasted, both under the patriarchal system of worship, which was to the Gentile world, and that under the Law of Moses, which was to Israel, there was no "taking away of the sins of the people." This is why a proper understanding of the Bible is so vitally necessary. You may go back under the Old Testament, never given to the Gentiles in the first place, if you wish, but you will die in sin.

Now hear Paul as he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now why, Paul, was it necessary for the law of Moses to cease? Hear him now and this I hope you never forget for it is unanswerable and to defy it or to reject it will mean you are not, nor ever will you be freed from this law that Paul calls the "law of sin and death." From it we want to be freed, from it we must be freed. He says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Here he just says that the "law" could not free us from this law of sin and death, that the law was weak through the flesh, and that God had to send Christ in the likeness of sinful flesh that we be freed from this law of sin and death. This being true, then by the Ten Commandments you could not be delivered from this law of sin and death; you could not be saved by the blood of Christ before this new law of the Spirit came into force. That law is the New Testament, which Paul says became effective after the death of the testator, which was Christ Jesus our Lord (Hebrews 9:16,17).

WHY THE LAW MUST CEASE

I have concluded, for this time, this study in some of the reasons why the Law of Moses had to cease. I have read to you in words that no man can misunderstand where Paul included the Ten Commandments as a part of this law that was taken away, from which he said in Romans 7:1-7, We are freed (verse 3), and to which we are dead (verse 4), and from which we have been delivered (verse 6). It is in verse 7 that he shows the Ten Commandments were a part of this law from which he said they had been freed by the body of Christ. Hear him once more: "I had not known lust, except the law had said, Thou shalt not covet,"

and this is in the Ten Commandments (Exodus 20:17). This is in what they call the "moral law." These things are no longer binding because they are a part of the Ten Commandments. These are now a part of this new law that Paul in Romans 8:1-4 calls the "law of the Spirit of life in Christ Jesus." No, that is exactly the point: They do not understand this! If it should be admitted we keep these now only because they are a part of this new law, then the commandment to "remember the Sabbath day to keep it holy" would be left out. Here is why so much confusion over the lesson I am now discussing has come. Multitudes are trying to hold on to the old Jewish Sabbath; to bind it on even the Gentiles today. It is a part of the law of Moses; it is a part of the Ten Commandments in Romans 7 from which Paul specifically declared we were freed, delivered from, and to which they had become dead by the body of Christ. Now under this new law there is not one passage, not one line that commands us to "remember the Sabbath day to keep it holy"—not one. Isn't it strange that this new law has incorporated all the other nine commandments in fact and in principle and failed to incorporate this command to "remember the sabbath day, to keep it holy"? Just one reason: No man is today under the Ten Commandments for one of them, "Remember the sabbath day," has ceased forever in the passing of the old law that was weak and now instead of Saturday we keep the first day of the week as in the days of the apostles after the birthday of the church on Pentecost, after the resurrection of Christ. It was on this day the church had its beginning, that the kingdom was set up and Christ sat down at the right hand of God on David's throne to rule until the end of time, it was this day this new law, the law of the spirit of life in Christ Jesus was inaugurated; it was this day the New Testament became effective, and it was this day men began to enjoy for the first time on earth the absolute forgiveness of sins under the New Covenant spoken of by Jeremiah in chapter 31 and verse 31 that I used in a former lesson; and it is on this day that the world was freed from all the animal sacrifices forever, and the law of Moses, including the Ten Commandments, officially ceased for all time and eternity. From that day on, the church did not keep the feast of the passover, but observed the Lord's Supper; did not observe the Sabbath, but met on the first day of the week to commemorate the Lord's death till He should return (Acts 2:42; Acts 20:7; I Corinthians 11:20-22; I Corinthians 16:1-4).

CONCLUSION

Yes, my friends, the Law of Moses had to cease that we have a law that would free us from that fatal law of sin and death that our sins could be forgiven and remembered against us no more forever. That could only be done through Christ who lived a perfect, sinless life and because of that He was able to keep the law without spot or blemish and was able to fulfill it and to become our perfect High priest, our sin bearer, our scapegoat for sins; to become sin for us, and to appear at the Father's throne of mercy to intercede for us. He now makes reconciliation for our sins. I beg of you to hear Him when He asks you now to believe and be baptized that you may be saved (Mark 16:16); when His apostles tell you to "repent and be baptized every one of you in the name of Jesus Christ (your sin bearer) for remission of sins (Acts 2:38). You can't go wrong for then He will add you to His church (Acts 2:47). May the Lord bless you is my prayer in His name. Next time I will discuss with you this "Law of the Spirit of Life."

GOD GRANT US UNITY

By REUEL LEMMONS

Radio Sermon No. 326

April 27, 1958

Paul says in Ephesians 4, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

That God requires all Christians to unite in one body is believed by every reader of the divine record. That there is a common ground upon which all the people of God can unite, without sacrificing either truth or conscience, is readily admitted. The Bible is the one common ground upon less than which or more than which conscientious souls can't agree to unite. It is strange indeed, in view of God's requirement, and in view of the common ground upon which unity is possible, that the spirit of division is rampant in religious ranks.

If it is the will of God that all Christians be united in one body, and if there is a common ground upon which we can unite, then why, in the name of reason, do we not lay aside the things that divide us and become one body in Christ?

There are some things of immense value that could be learned from an observation of the religious practice of the many different groups who meet for worship on any given Sunday. In practically every meetinghouse, you would find earnest petitions going up from the ranks of every group in behalf of unity. Perhaps no other subject is so univer-

sally adopted by all religious parties as that of unity. This prayer has ascended to heaven from the pure in heart, the true and holy, for many, many years. There has been little variation among different faiths in the wording of this petition. Yet, unity has not come. These prayers have ascended in vain. Undoubtedly, the reason why they have not been answered is that religious groups pray for unity, but they do not then turn their attention to the working out of plans for unity.

It must be understood that when we pray a prayer, we should pray as if everything depended upon God. Then we should work as if everything depended upon us. When different religious groups pray for unity—and they all do—then they should set themselves to work just as earnestly for that unity for which they prayed as if unity depended entirely upon them. It is not the unwillingness of God that has caused these prayers not to be answered; it is the unwillingness of religious parties to give up the things that divide them in order that they might have the unity for which they pray.

Undoubtedly, the existence of such unity as religious groups pray for would provide an army for the Lord sufficient to convert the world. If those of us who pray for unity would work as diligently for it as we pray for it, we would have it.

It is only the spirit of partyism that keeps us apart. Sectarian pride in our human organizations and an unwillingness to give up our own private opinions for the common ground upon which we can all unite is the only thing that stands between us and the answer to all the prayers for unity that have ever ascended.

Speaking of the church before it began, our Lord Jesus said, "There shall be one fold and one shepherd." In I Corinthians 12, Paul tells us that, "For as the body is one, and has many members, and all the members of that one body being many, are one body; so also is Christ." Then he says, "By one spirit are we all baptized into one body." When Jesus planned the church, He planned for one body. When the Apostles preached the gospel, and propagated the church, they contended for the unity of all believers in one body.

In the book of I Corinthians, Paul discusses the spirit in the church at Corinth which had divided the believers into factions and parties. He made no feeble excuses for these Corinthians because they could not see alike. Paul did not allow their differences, though trivial, to exist and to divide them into different faiths, or orders. Hear him as he pleads with them: "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

It is universally agreed that our Savior prayed for unity of all believers. It is likewise agreed that the New Testament church enjoyed

the unity for which Jesus prayed. It is further agreed that the apostles strictly enjoined believers to produce and maintain unity. It is also agreed that the Holy Spirit condemned every manner of division and strife as being authored by Satan, and among the works of the flesh which shall some day be destroyed. No one expects religious division to survive the judgment.

To even the casual observer, it is evident that the basis of these divisions is the mass of human creeds, confessions, catechisms, and private interpretations, upon which each religious group bases its own distinctive dogmas. Without these, parties could not exist. Discord and division would not survive the elimination of the party creeds of Christendom.

Every party name reflects the bitterness and strife out of which it was born. There can be nothing Christian about them. The church of the Lord Jesus Christ today must, first of all, wear the name that does not designate a partisan spirit. The Lord's church must be anxious that the whole world be Christian, and not be anxious that certain parts of it, because of some stressed opinion, be known for its divisive spirit by some peculiar title. Any attempt at unity among religious groups will always fail unless it has, somewhere among its objectives, an uncompromising determination on the part of any and all to relinquish, and repent of any practice that has human rather than divine authority for its existence.

God alone has the right to dictate the course of righteous action. He directs His dictation to every individual heart through the Bible. It alone is divinely inspired. The internal errors of every other composition are sufficient to discredit any claim to divine authorship. On the other hand, the critics of the twenty centuries have sought in vain for a single flaw in the Bible. The efforts to destroy it have been sufficient to establish it.

The fact that the Bible is a perfect law of liberty—a code of ethics that thoroughly furnishes us unto every good work—a source of satisfaction for every need of the soul—establishes its all-sufficiency as an infallible guidebook, both morally and spiritually. The imperfection of only a part of it is self-evident. The utter uselessness of a supplement is just as self-evident.

The Bible is your own precious possession as if it had been tailor-made for you in Heaven, and dropped into your lap alone by special delivery. You do not have to strain your religion through another man's mind, nor do you need to conform to some man's opinion. These are the things that have brought division among followers of Christ.

The Bible is every man's inalienable right to possess and to pursue. Then, his relationship to God runs no risk of being twisted or changed through communication through purely human hands. Every

man becomes the master of his own fate only when he avails himself of the right to read the Bible for himself, and to think for himself in matters of religion. Religion is no feeble yielding to a predestined fate! It is the exercise of one's sovereign right to be what God wants him to be, and to do what God wants him to do—without servile obedience to any church mandate or human rule.

There is relief indeed in the thought that it is possible to set aside all the troublesome questions that arise concerning conflicting doctrines by simply appealing, directly and individually, to the Bible for an answer. Everyone who would be the Lord's disciple must be willing to learn of Him, from Him, and to follow Him. When all of us do that, then, and then alone, will we become one flock and one shepherd. Then and then alone, will we attain that unity for which Jesus prayed.

To many, who have floundered in the wake of the conflicting "isms" of our day, this simple formula for religious unity will come as a great relief. After all, the world is full of Bibles, and he who wishes one may have it.

What a blessing that we have it! What a blessing that we do not have to accept some man's opinion, or private view, of what it teaches. We can go—every man for himself—directly to the infallible Word of the infallible God. When each of us goes to the same source for his religion, we will find ourselves automatically walking along together.

It is a compliment to the dignity of man that God has not set among us certain infallible ones, whose wisdom is sufficient to guide the rest of the common run of mortals. It is a thrilling fact that God considers every man capable of understanding for himself. We are free moral agents, and one of the penalties we pay for being free moral agents is that we must think and act for ourselves.

God is no respecter of persons. He does not make a few of us head and shoulders above the rest of us that we may act as interpreters of His will for the less fortunate, and the dumber, of morals. No man need recognize any other man as his superior in matters of religion. We were everyone redeemed from a common ruin by a common sacrifice and made heirs of a common salvation. The kingdom of Heaven is the one place on earth where no man looks either up nor down—but parallel—into his brother's eyes. The ground is level at the foot of the cross.

It is a slur to the intelligence of a man who proposes to himself, or allows it to be proposed to him, that he has not enough sense to understand the rules God gave him for directing his feet along the path of right. Why should God curse a man with some misfortune as to place him in the world dependent upon the high intelligence, or special gift, or some of his fellow mortals for his interpretation of the scriptures or for his salvation. Our trust should be in an infallible God, not an infallible man.

The first great step in rising above the maze of confusing and conflicting theories is the step that provides for one's committing his life and his hope of eternity to the Lord Jesus and to no other, and addressing himself to the task of learning of Him from Him.

Every religious order has some truth, but the Bible contains all truth. Jesus is right, and when we follow Him, to that extent we are right and cannot be wrong. He who holds his mind open to receive any new truth he may find in the Bible is certainly the freest man on earth. He has no position to defend other than the position of Jesus and the apostles. He does not have to twist or "harmonize" the scriptures, or explain away any of the facts of the gospel in order to make it fit a view he has already taken, and which he has set himself to defend.

No complaint could, or would be registered by any sincere person against the good that any religious organization does, or the truth that any organization teaches. However, we believe there is just room to complain, without offense, against the partitions and divisions that segregate and separate the professed followers of our Lord into separate and often hostile camps.

There is a perfect oneness which all true Christians will strive to attain. It is possible that they may never attain it perfectly, but every one of them will strive toward it. For this ideal to ever be attained, people everywhere must become of one faith. Union does not go deep enough; there must be unity. Union may spring from a multitude of causes, any or all of them superficial, but unity is different. It springs up from a common faith. And it is for unity—not union—we plead.

I am unalterably opposed to a loose federation, or union, of all denominations, because I do not believe that a federation of different faiths will ever produce a common, or united, faith. A loosely federated union of all churches still has every inherent fault of a divided Christendom. It is only when we lay our differences aside, rather than amalgamate them, that we can be one in Christ. I am heartily in favor of a unity of believers in Christ, upon the broad, non-sectarian, basis of the Bible only as a rule of faith and practice.

When we have removed from our modern practice all those things which are not to be found in the Word of God, and when we have included in our practice all things characteristic of the church of New Testament times, we will have unity. We will have destroyed the differences that exist among us and will then be able to present to the world a church purged of all its errors and proud of its truth. We will then have a Christendom worthy of the confidence and respect of all thinking people, and will have struck a mortal blow to infidelity in its various branches and forms.

Every sign of human interference with divine regulation must be removed. A willingness to remove them will restore the New Testament

church in the community in which you live. As the physician searches for impurities in the bloodstream, and wages a relentless war with all the methods at his disposal to remove them, so we must search for impurities that through the ages have crept into the church of the Lord Jesus Christ.

There is a single church of divine origin. It had its beginning on Pentecost. The record can be found in the second chapter of Acts. Since it is possible for this church of divine origin to exist today in every community—because the seed, which is the Word of God, which produced the church in the first century is still intact and can produce it today—why should we be satisfied with anything less? If we are willing to go back past the Reformation of the middle centuries, back past the first great apostasy, all the way back to the source-spring of pure religion as it flowed from God through the Holy Spirit in the book divine, and take the Bible as our only guidebook in matters of faith, we can have today, in any community, a church of divine origin and sanction.

My friends, we plead with you in the name of the Lord Jesus Christ who went to the Cross and shed His blood for the redemption of the race—let us lay aside all things that divide us into contradicting and sometimes warring camps; let us shed our human names, discard our human creeds, and fill our hearts and the houses of our worship with the unadulterated gospel of Jesus Christ. Let the Word of God become our only guide. Then, though we may never see each other face to face, we shall all believe the same thing; we shall all speak the same thing; we shall all be the same. We will be simply Christians. Then, the family of God in heaven and on earth will be united with a brand of unity that can withstand the ravishes of time, the scoffing of the skeptic, or the attacks of the infidel. May God grant us the unselfishness and humility to make the personal sacrifices necessary that the church may be cleansed of the things that divide us and that we may truly be one in Christ.

FINANCIAL STATEMENT

MARCH, 1958

Receipts	\$18,375.19
Expenditures	\$20,355.99
Expenditures Exceed Receipts by	\$ 1,980.80

This abbreviated financial statement is being made in order to have the report printed without delay. Any information other than these figures will be given gladly on request and up-to-date statements will be printed at regular intervals.

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